SERVICE DIVISION ANNUAL REPORT, PP. 15-18

NAIROBI -- FIRST REACTIONS! (P. 10)

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The UCBWM'S 166th Annual Meeting Lancaster, Pa.

See pp. 2-6, 27, 30-31

Winter/Spring, 1976 Vol. VI, No. 1

JESUS CHRIST FREES AND UNITES

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United Church Board for World Ministries • 475 Riverside Drive • New York, N.Y. 10027

"PARTNERS IN MISSION"

1. *The flags of the nations were paraded*

2. *An interpretation of Psalm 111 was danced*

3. *Much of the time was spent in "family groups" discussing...*

4. *And sharing in Christi fellowship*

5. *The Rev. Horace Sills, Penn Central Conference Minister, welcomed the "Partners in Mission"*

6. *Keynote speaker Nat Guptill (r later shared in a panel with U Sec'y Joe Evans (c) and Modera Bob Nace (l) on "The UCBWM and the Priorities of the UCC"*

Photos: D. Tillyer, A. Krass

Christian Liberation & Unity In Central Pennsylvania

The 166th Annual Meeting of the UCBWM in Lancaster, Pa., took as its theme "Jesus Christ Frees and Unites", the theme of the 5th Assembly of the World Council of Churches.

That theme has been understood by many as giving strong legitimation to recent theologies of liberation-- theologies which interpret God's essential work as that of liberating the poor and oppressed; theologies which grow out of Christians' involvement in secular history; theologies which originate in the aspirations of third world peoples, minority groups, and women for greater justice-- theologies which challenge "liberalism", "individualism", "developmentalism" and the domination of the Western white world.

The 166th Annual Meeting was, however, the meeting of the oldest North American overseas mission board, and it took place in the U.C.C. Penn Central Conference, which had as its 1975 theme "Partners in Mission". The meeting continued the Conference's celebration of the 250th Anniversary of the German Reformed Church and the 150th Anniversary of the founding of Lancaster Seminary. Wide-ranging UCBWM interpretation efforts in the Conference strongly affirmed the "Partners in Mission" concept.

This was also the year in which the UCBWM considered the call from overseas for a "moratorium on missions" and decided, in the words of David Stowe's "update" on November 16, that what is called for is "not a diminution of missionary energies" but of "making mission more effectively genuine partnership with churches everywhere."

So, in the now "traditional" opening service of the Meeting, young Americans still paraded the flags of the nations of the world and trumpets were still sounded as "Heralds of Christ, who bear the King's commands" was sung. The remorseful words of the litany ("How can we be free to engage in mission? We know we have wronged our fellows on earth; we grow fat while others starve; we waste the riches of the earth on armaments and excessive consumption; ...We oppress minorities and those who are weak and powerless. We know that we are guilty") were not focused on unduly.

The keynote speaker, the Rev. Nathanael Guptill, Minister of the Connecticut Conference, described himself as a "contrary-minded" person. He challenged many of the slogans and promises of freedom movements, defining freedom as "the effort to bring one's desires and achievable goals into harmony." Such freedom will only come when, by "rebirth by the grace of our Lord Jesus Christ we cease being natural or fleshly and become spiritual beings."

"The person of flesh, natural humanity," Guptill went on, "is the idol of our age." God does not want us to seek fleshly things, but righteousness. "Righteousness is justice, to be sure, but it is much more than that... What life is all about is... to glorify God and enjoy him forever."

The unity to which we are called "is the blessed unity of those who share a common faith... (so) that all who love the Lord will come to love one another, and this unity will then be the salt lending its saving savor to the whole human family..."

He applied this to the UCBWM: "The only object of this society for 165 years has been to help God bring people from the state of bondage to the flesh to the state of liberation in the Spirit. The reason we are in a state of confusion and lost momentum

is that we have lost the clear vision of that purpose... The missionary societies of our churches, from real sympathy with the earthly plight of suffering people, have given themselves to too many secular causes with results of doubtful value..."

He didn't want to be interpreted as "abandoning the cause of social reform in favor of a sterile pietism... We are and will continue to be involved in all the freedom movements of our day. But these will not avail much unless beside and under and through them there lives the spirit of the missionary movement of the first decade of the 19th Century."

1,250 people were present. After Guptill's address, there was an offering in response to an appeal from South India for $5000. This was to finance a producers' cooperative formed by formerly landless harijans (outcastes) who had-- as a result of efforts in solidarity with some faculty and students of Tamilnad Seminary (See W.E.N. IV, 2, p. 7)-- won land for the first time in their history. The offering was $1780.50.

The women's dance ensemble of the Church of the Apostles did an interpretation of "Peace I Leave with You", and the congregation dispersed.

The three days which followed were filled with informative and educational programs, discussions of the role of the corporate member, small group discussions (in "family groups" named after German Reformed pioneer men), and plenary sessions in which the element of confrontation was conspicuously absent.

-- Alfred C. Krass

Send Forth Adventurers Of Christ's Ideas - Stowe

In his update speech-- "Agenda for World Ministries"-- David Stowe described the missionary as "an adventurer with the ideas of Christ." It is the responsibility of a mission board, he argued, to find, encourage, send and support such "adventurers".

"A Christian missionary," he said, "is a person committed to extending the range and effect of the ideas of Jesus Christ-- his vision of God and the world, his style of living and dying, his teaching, his expectations, his perspectives on how human beings ought to live and live together."

The task of the Board, he went on, is to help all Christian missionaries to "get a clear focus on what ideas it is whose adventures will be most creative and redemptive as we move on toward the third millenium. This discerning is our real agenda."

Copies of the speech are available from: Executive Office, UCBWM.

Board Adopts 1976 Budget Of $6,446,943

The Corporation gave its approval at Lancaster and sent on to the Board of Directors, which adopted it, a 1976 budget of $6,446,943.

This budget provides for expenditures of $4,828,669 for personnel and program and $1,273,274 for homebase expenses. Income is budgeted at $6,386,943, meaning there will be a deficit of $60,000.

The Board has budgeted for 187 salaried missionaries for 1976.

BWM To Senate: Don't Ratify Marianas Referendum

On June 17, 1975, the people of the Marianas in the Trust Territory of the Pacific voted a referendum approving a "covenant" drawn up by their officials and U.S. negotiators, separating them from the rest of the Trust Territory, and proposing that they become a "commonwealth".

Such commonwealth status was decisively rejected in 1970 by the Congress of Micronesia, the elected representative body of the Trust Territory.

The UCBWM went on record as opposing the separation of the Marianas from the rest of Micronesia, saying that such action is "related to U.S. global strategic military policies rather than to the future of the people of Micronesia," and that the people of the whole Territory have "the right of self-determination." The Board called on the Senate therefore "not to ratify the June 17 referendum" and urged the President and Senate of the U.S. to honor UN policy aimed at bringing about "genuine self-determination for the entire Trust Territory."

The UCBWM maintains relationships with Micronesia which date from the arrival of American Board of Commissioners for Foreign Missions missionaries from Hawaii in 1853.

Board Deplores U.N. Stand On Zionism, Foreign Arms Flow

A "propaganda device," was the verdict of the Corporation on the recent United Nations resolution on Zionism. The statement was part of a general resolution on the Middle East in which the Board "deplored" the labeling of Zionism as a form of racism "as an ill-advised propaganda device for voicing opposition to Israel's policies and unwillingness to comply with UN resolutions on the Middle East."

The Board also urged "the UN to concentrate on implementing UN resolutions that will find ways to enable the Palestinian people to achieve their legitimate rights to nationhood and statehood and to recognize the rights of the State of Israel to exist peacefully within internationally agreed boundaries."

Corporation Commends U.S. Role At U.N. Special Session

"Whereas, we as a Board are greatly heartened both by the mood and spirit of cooperation and negotiation which prevailed at the recent 7th Special Session of the General Assembly of the United Nations, dealing with world economic problems, and in particular by the stance as set by Secretary of State Henry A. Kissinger," the Resolution read, "therefore be it resolved, that this Board commends the administration's evident effort to respond with understanding to the urgent development needs of the Third World, and calls upon it to transform its tentative proposals at the 7th Special Session of the General Assembly into concrete actions in the course of ensuing negotiations with the developing countries."

MOSS, 24 U.C.C. Executives To Go On World Seminar

In February 1976, Dr. Robert V. Moss, President of the UCC, will lead a seminar to Asia, and he has asked 24 people who hold major responsibilities in the church to accompany him. These include the Moderator, four members of the Executive Council, six heads of instrumentalities, six conference ministers, and the leader of the Women's Commission. The group will spend one week each in India, Indonesia, the Philippines, and Japan.

The churches in Asia-- mature, self-governing, independent churches-- are no longer content to relate exclusively to overseas mission boards. Asian church leaders want to relate church-to-church.

"We need to have face to face contacts with leaders of partner churches on their own ground," Dr. Moss said recently to those who will participate in the seminar. "It's true we have contacts with these people-- let's say at the General Synod-- on our own ground. But we must also face them on their ground, where we can talk more honestly about our relationships."

Moss sees the seminar as a chance both to symbolize and examine the interdependence and the unity of the world church.

A second reason for the seminar, said Dr. Moss, is the need for first-hand experience if we are to understand the issues facing church and society in Asia today.

Thirdly, Moss said, American Christians need to see themselves as others see them in the context of the world church.

Dr. Moss is convinced that this Asia seminar can have a great impact on the life of the whole UCC. Its cost is not unreasonable. The Executive Council and the UCBWM will together put in $30,000, state conferences $11,000, instrumentalities other than the UCBWM $16,000, and personal funds $14,000. It is a sound investment in the future of the UCC and in our relationship with the whole of Christ's church.

-- Telfer Mook

EVANGELISM AROUND THE WORLD an A.D. report

Reprints of the 12-page section on world evangelism from the November 1975 issue of A.D. are now available.

Coordinated by Martin Bailey and Alfred Krass, this special feature records some of the most exciting things happening today in evangelism around the world and interprets the UCBWM's approach to evangelism.

Price (includes postage): 12 copies $1.00; 30 copies $2.00; 50 copies $3.00; 100 copies $5.50 (Free to missionaries and corporate members). Write: Evangelism Office, UCBWM.

A CELEBRATION OF CHRIST'S WORK THROUGH THE UCBWM

Duke Media Productions has produced a new resource for interpreting the overseas mission of the UCC. Lively, professionally done, but never slick, this film describes what the Board seeks to do in evangelism, health and educational ministries, environmental concerns, agricultural development, and world issues. It gives a feeling of the oneness of the world church.

This is an 18-minute sound 16mm color film. Price: $90. Also available as a 35mm filmstrip with audio cassette. Price: $12.

The film may also be rented for $10 from Office for Audio Visuals, UCC (600 Grand Ave., Ridgefield, NJ 07657, or 512 Burlington Ave., La Grange, IL 60525).

To: Office for Audio Visuals, 1505 Race St., Philadelphia, PA 19102

I/We would like to purchase _____ copy(ies) of the new UCBWM film/filmstrip, "Jesus Christ Frees and Unites" at _____.

Name_____

Address_____

_____

World Hunger Action Update

Board Agrees To Coordinate Synod Hunger Action Program

After the Corporation referred the proposed resolution on World Hunger to the Board of Directors, the Board adopted the resolution, which "gladly" committed the UCBWM to "undertake responsibility for the coordination of the Action Program on World Hunger of the UCC, as requested by the 10th General Synod" in June.

By this action the Board (a) reaffirmed its 1974 Position Statement on World Hunger; (b) fully supported the Synod Pronouncement on Hunger; (c) gave its support to the new WHEAT Fellowship sponsored by eleven denominations and other groups (see article in next column); and (d) supported the new UCC Hunger Fund, which will be another channel (beyond OCWM, OGHS, Neighbors in Need, and the Family Thank Offering) for giving toward hunger education and action programs.

The Hunger Fund, the Board stated, "is not to be regarded as a new all-church financial appeal (a new all-church offering), but as another channel for giving over and above the well-established church channels which will continue to be the principal channels of support for hunger action."

The significance of Board endorsement of the Hunger Fund is that is provides an opportunity for persons to give to types of projects <u>not</u> presently included in the OGHS guidelines, projects which aim at constituency education toward the end of consciousness-raising and life-style modification, theological-ethical studies on the hunger issue, as well as citizen action aimed at influencing government policy.

Guidelines for projects which will be funded from the Hunger Fund and rules of procedure were also adopted by the Board and will be made public in the near future.

WHAT IS WHEAT ?

WHEAT is a mobilization of Christians concerned about the problem of hunger at home and abroad. WHEAT seeks to create a broad base of persons in the churches who understand the root causes of hunger and are committed to first steps in a long-term response to the problem.

WHEAT works through the involvement in a fellowship of those in each denomination who sign its covenant, who have committed themselves to education and action concerning world hunger. WHEAT will cooperatively train a core of enablers to assist the covenant fellowship and other denominational hunger efforts.

WHEAT stands for World Hunger Education Action Together.

Those who sign the covenant are asked to undertake all or some of the following types of action: (1) intensive study on hunger; (2) direct involvement on hunger concerns in the local community; (3) advocacy on the hunger issue at state and national levels; (4) financial support to local, denominational, and ecumenical hunger programs; (5) personal and familial life-style changes.

For a copy of the WHEAT Covenant, write WHEAT, Room 1643, 475 Riverside Dr. New York, N. Y. 10027.

The Case Of GM And Chile

General Motors Corporation has decided not to increase its investment in Chile for the time being.

35 different Protestant and Catholic bodies which hold stock in GM received this word from the Corporation on November 20 after its board had met to decide what action to take on an invitation by the Chilean junta to expand its Chilean operations. The religious organizations had united behind a letter written by Howard Schomer, UCBWM World Issues Secretary, to GM warning the Corporation not to expand the operations unless they could get a contract with the government which would: (a) guarantee GM the right to hire workers on the basis of ability alone; (b) give the workers the right to choose unions; and (c) allow the unions full exercise of their rights.

The repressive policies of the junta had caused the church bodies to try to exert this leverage; the Chilean situation is one in which human rights have been callously disregarded and no pretense is even made by the junta of moving toward the restoration of democracy. (The junta came to power after a coup d'état against the democratically-elected government of Salvador Allende Gossens. In recent months, various Congressional committees have been investigating U.S. government and private activities against the Allende regime.)

GM has decided to maintain its operations in Chile at existing levels for the time being, and to re-evaluate the economic situation in Chile at three-month intervals to ascertain whether an increase of investment is warranted. The crucial point for the churches is that for GM to maintain its operations at existing levels will require no new contract with the junta, thereby ruling out the possibility of including social elements in any new agreement.

The church bodies are now in the final stages of preparing a shareholder resolution which will guarantee that GM will not expand in the future unless the junta gives guarantees on the question of rights.

Bribery And Ethics

"That's the only way you can do business over there!" This type of statement, frequently heard, describes a common attitude toward the practice of U.S. overseas businesses on giving political contributions and bribes in the countries where they work.

The Social Strategy Committee of the UCBWM Board of Directors agrees with Senator Frank Church that such a position cannot be tolerated as a part of business ethics. It affirmed at its meeting at Lancaster that high priority should be given by staff in the next year to this issue.

The UCBWM is hoping to undertake a joint strategy with the Pension Boards, the United Church Board for Homeland Ministries and the United Church Foundation in querying the 71 corporations who do business overseas in which the boards own stock as to: (a) their policy with regard to bribes and political contributions; (b) their procedures for monitoring the actions of their overseas agents; (c) the penalties which they impose on agents who violate the policies; (d) what they intend to do to get reimbursement for stockholders' money which was spent for such illegal purposes.

"... BUT IT SHALL NOT

Rajendra Sail, Assistant Director of the Gass Memorial Center.

Youth volunteers coordinate a "dialogue between the villagers and the District Revenue officer".

The revenue officer in discussion with the volunteers about problems of the villagers.

"You know that among the Gentiles those who are considered rulers have power over the people, and their leaders lord it over them," Jesus told his disciples, "but it shall not be so among you. Whoever among you wishes to be great, let him become the servant of all." (Mk 10: 42 f.)

In the past year that message has gone out again, not in Palestine, but in India; not to the first disciples, but to Christian university students; not from Jesus, but from a young law graduate who is a follower of Jesus, the 28-year-old Assistant Director of the Gass Memorial Centr in Raipur, Rajendra Sail.

Sail has a burden which the Lord has given him-- a burden for the poor and oppressed million of India. Many Christians and Hindus have had such a burden before: the face of poverty in India is overwhelming-- it causes many each gener tion to dedicate themselves to the service of the poor. But most ask the question, "What can I as a privileged person, a member of the educated élite, do <u>for</u> the poor?" Sail experiences the burden another way, "Is it possible that I, a member of a privileged elite, can come into solidarity <u>with</u> the poor?"

For Sail finds the presence of Christ in India <u>among</u> the poor. "How can we speak," he asks, "of 'humanizing' the poor? Are we more human than they? More likely it is the other way around!" In his experience with the poor, he finds that they maintain human warmth, a good nature, and a sense of social solidarity in conditions of poverty and deprivation. "What have we to learn from <u>them</u>!" he exclaims. He wants the young educated élite to learn these lessons. Therefore he organized in 1975 a series of action/reflection camps called "Youth for Development".

The aims of the programs were to bring about a consciousness in youth concerning socio-economi issues, to help them discover the root causes of exploitation, injustice, inequality and poverty, to come to appreciate the poor as persons, and to assist the students to make a commitment for the cause of development and justice.

BE SO AMONG YOU:"

Those who came to the camps were encouraged to stay in the homes of the villagers (in Barohda, a village 7 miles from Raipur, where the Raipur churches have had a drought-relief project). They were required to put in four hours of hard physical labor with the villagers each day, digging wells, tanks or irrigation channels, or building embankments and roads. They were told to "learn what the villager's view of himself is, what are his weaknesses and strengths, his needs and his resources." Each volunteer was asked to write two papers, one on problems of the village people and the other on "MYSELF-- HAVE I CHANGED? WHAT HAVE I GAINED?"

Volunteers were not permitted to travel in first-class trains or to bring more than two sets of clothes. No cosmetics or luxury articles were permitted, and "none of the fashionable and western-style clothes." They were encouraged to bring Indian musical instruments.

A prize was to be awarded to the best camper, but who that was would be decided by the villagers!

Several projects were completed during the camp. Social and economic problems of the village and of the relationship of the village with the outside world were described and analyzed. New communication was brought about between rich and poor villagers, and between the villagers and government and voluntary agencies, with the students acting as coordinators, as well as between the students and the villagers.

Concrete proposals were made for the solution of some of the problems. But what the students took back with them was the most significant: a new consciousness. They had come to appreciate that social and economic development will not come about through charity or relief activities. True development demands more: it demands a "decision for Christ"-- the Christ who is found among India's-- and the world's-- poor.

The volunteers arose at 4 A.M. on the hot summer days to work for 4 hours on a road with the villagers.

The work group gathered for a photo at the end of the day's work.

A section of the road on which the volunteers worked with the villagers.

FIRST REACTIONS TO NAIROBI FROM UCC DELEGATES AND VISITORS

Margaret Blemker, W.E.N.'s "special reporter" at Nairobi, sent in the following dispatch from the Kenya capitol:

"It's been a great first week at the WCC Assembly in Nairobi. Amid very busy schedules some of our UCC representatives have caught the essence of the thrill of being a part of the churches who remain the hope for this confused and struggling world."

U.C.C. President Robert Moss reports:

"Some important things have begun to happen. In work groups of 12, delegates have become acquainted with one another across cultural lines. We have discovered that our confession of Christ, our perception of public issues, our understanding of the role of the church and indeed of the W.C.C. all need to be informed and corrected by mutual sharing. Perhaps it will turn out that as a result of these nearly three weeks, delegates will return...with a deep sense of the whole gospel for the whole earth/whole people."

Elnora Walcott, of Grand Rapids, Michigan, President of the UCBWM, writes:

"2000 Christian leaders and visitors from every part of the world-- African tribal dress, colorful ecclesiastical garb-- somber business attire-- mix-matched (and un-matched) casuals-- a pulsating montage set to the rhythm of tongues of many nations... The Church ecumenical came alive and with it new meaning was added to my local membership in the Church."

The New York Times

In a surprise move two women were elected presidents of the Council. One was Justice Annie Baeta Jiagge, from our partner Evangelical Presbyterian Church in Ghana.

UCBWM Executive Vice-President David M. Stowe reports:

"My small assignment is to chair the group examining dialogue of faiths and ideologies. But I see the whole Assembly as primarily one vast buzzing and blooming dialogue... an infinite series of interactions formal and informal... The effect is already visible in some dramatic small conversions. People are coming to terms with some brand new ideas mediated through some strange new kinds of humanity. Two thousand people will fall back into their familiar burrows after Dec. 10 with the seeds of some unpredictable futures."

UCBWM missionary Charles Hein, who works for the Bible Societies in Nairobi, writes:

"In contrast to the triumphalism of Evanston twenty years ago, this is a sober, searching assembly. The Biblical Word of God is often referred to as this international group seeks to help the church define how the church can proclaim Christ faithfully in this day. I see men and women of all races, dressed in gowns, saris, bubus, and bluejeans, seeking the Spirit's guidance in a quiet confidence that Jesus Christ is revealing himself as the basis of the church's unity and the source of its mission and its renewal."

Graduate student Jeff Utter writes:

"As a steward I've been sobered by the responsibility laid upon me to communicate to the brothers and sisters back home the fullness of the Spirit present here."

Al Price, a Black American Airlines pilot of Beaumont, Texas, writes:

"The Assembly's emphasis on Freedom and Unity is most timely. The history of Christianity is replete with examples of schisms...which have accentuated our differences at the expense of unity.

"I've greatly appreciated our main speakers' call to commitment... Commitment to spread the Gospel and to the eradication of injustices everywhere is based on our common heritage as Children of God.

"The Assembly has provided an opportunity for input from every participant... The Assembly leaders have demonstrated a warm sensitivity to the ideas of all."

Julia Estrella, a young Asian-American working mother of Berkeley, Calif., writes:

"I have learned much about how many Third World Christians see the silence of U.S. churches about our U.S. economic system, which exploits, dominates, and oppresses their people, as complicity in a structure of grave injustice. Indeed, the U.S. churches up to this time have been so much a part of the fabric of our capitalistic system and have reaped so much benefit from it that we have found it difficult to stand in judgement of it.

"Christians in the U.S. have a difficult task ahead, for we can no longer be silent-- we must speak out and conscientisize our people to participate in building a new economic order-- in our nation and in the international arena."

LATE FLASH! MOSS + PRICE ELECTED TO WCC CENTRAL COMMITTEE!

MESSAGE FROM THE EVP

As the American Republic celebrates its bicentennial, it is well to recall a vivid moment in Vietnamese history. Thirty years ago the Vietnamese were celebrating the success of their liberation struggle against the Japanese, in which the Americans had aided them. Ho Chi Minh stood on a balcony in Hanoi and read a declaration that began:

> "All men are created equal. They are endowed by their Creator with certain inalienable rights; among these are life, liberty and the pursuit of happiness."

The impact of the United States upon the rest of the world has been an ironic blend of idealism and ignominy. The fortunes of some of the Virginians who helped shape the Declaration of Independence were made on that beloved health hazard, tobacco. A triangular trade carrying slaves from Africa to the West Indies, molasses from there to New England, and rum made from molasses back to Africa-- for more slaves-- helped build a prosperous Congregationalist New England. But the ideas of the Declaration were exported too, encouraging dreams of liberty and opportunity abroad and bringing a flood of immigrants to these shores seeking-- and very often finding-- a new and better life.

Only twenty years after the Constitution was ratified, the churches of the young nation began to look across the seas. When the American Board of Commissioners for Foreign Missions applied to the Massachusetts legislature for a charter, one opponent argued, "Their aim is to export religion, and we have none too much for ourselves." Whereupon a protagonist of the Board replied, "Religion is a commodity of which the more you export the more you have remaining." A Charter was voted, and American personnel and funds began to create a world-wide network of Christian ministries.

There is talk now of a "moratorium" on these world ministries, just as there are voices calling for American economic and political and military withdrawal. But clearly the American participation in world-wide Christian ministries should not diminish but rather increase, if only we make sure that the determination of mission programs and their implementation is firmly in the hands of indigenous partner churches.

And the same is true for the American nation as a whole. Our participation in the trade and the politics, the sports and the arts and the arguments of the global marketplace, are inescapable realities. By the end of the century we shall depend on imports for half of our supply of all thirteen of the basic industrial raw materials-- plus all our coffee, tea, cola and bananas. On the other hand, the rest of the world could be very hungry without the American breadbasket and much poorer without American technology.

What we need is a firm decision to utilize our unique experience and exercise our prodigious strength in full partnership with our fellow-passengers on spaceship Earth. The God-given resources which sometimes make us obnoxious and imperialistic can also help us to be serviceable to mankind. That just might happen if Christians are committed to broad-ranging ministries and sensitive to the delicate requirements of democratic participation in a global community which is infinitely diverse and utterly interdependent.

David M. Stowe

Incumbent President Elnora Walcott of Grand Rapids, Michigan, was elected by the Corporation to serve another two-year term. Prof. Albert W. Pryor of Springfield, Mass., was elected a Vice-President. In her report President Walcott said she was amazed at the "lack of information-- or mis-information-- that exists among our UCC members. Not only is it lack of understanding about OCWM-- but the whole UCC structure, operation, funding! Perhaps," she said, "we have made the mistake of underestimating the interest of our fellow-members 'back home.' Or, perhaps we have mis-read their capabilities for active and effective contribution. Consequently we have left them behind as we have marched off, complaining all the while about their not giving us any back-up support!"

• • •

Verne Fletcher reported in June the saying going around in Beirut that "Lebanon used to be the Switzerland of the Middle East; it has become a northern Ireland". He explains this is "accurate in that it points toward a future of continuing civil strife but should not imply a struggle primarily between two religious communities... The more profound level is the struggle of the Lebanese establishment with the growing unrest and militancy of the popular classes rapidly becoming politicized... At the deepest level it is a social and ideological struggle, complicated by many other factors..."

• • •

Those who knew of the E and R participation in the United Mission in Iraq will be grateful with Mrs. Jefferson Glessner, now in Norristown, Pa., for the news she received this summer. The Kirkuk National Protestant Christian Church "is continuing the regular functions of the services as before. They have a pastor from Egypt, a good-spirited man... Nestorian Christians are returning to their homes in the villages of northern Iraq since the Kurdish surrender... Times are good in the country with plenty of jobs and money..."

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news briefs

East-West Search for Partnership continues earnestly, from both sides. The Rt. Rev. Sundar Clarke, Bishop of the Madras Diocese of the Church of South India, has recently written to Telfer Mook: "I feel that our partnership in missions has not been a meaningful reality. Every time we meet together we are telling you about ourselves and placing financial reques before you. In other words we have been speaking all the time with requests and you have been listening all the time. Our partnership has been a one-way traffic. At our Diocesan meeting on 12 January 1976 I am hoping that we can make our partnership more a two-way traffic. We will perhaps report on some of the major aspects of our ministry, and we also want you to speak to us. Together we should work out a way to make our partnership more meaningful and a two-way traffic. So please plan to be present with us on 12 January 1976.

• • •

Sept. 22 marked the 3rd anniversary of the imposition of martial law in the Philippines. An ecumenical group that gathers weekly at Cosmopolitan Church, Manila (Cirilo Rigos, Pasto to discuss the issues of Christian witness under martial law, held a special service of wor ship to mark the occasion and pray for an end to martial law and to the current oppression, injustice, corruption, and war, all this for the sake of "the love of our Lord Jesus Christ the justice of God, and the freedom that is the Gift of the Holy Spirit."

• • •

Dansalan Research Center has now been formally recognized by the World Council of Churches a Study Center, engaged in the study of Islam in the Philippines. The first issue of the DRC Research Bulletin (Sept. 1975) provides a profile of the Maranao population involved in the functional literacy program of D.C. Community Service. For example, family income-- $35 per month for 6.8 people; 55% of adults have no formal education--majority women; minim knowledge or use of fertilizer or insecticide for lack of money and credit; only 2% practic birth control; all want both a mosque and an Arabic school in their barrio.

• • •

Toward A Church Not FOR But OF The People

By M. Douglas Meeks*, Professor of Theology
Eden Theological Seminary, St. Louis

On a trip to East Germany last summer, I discovered signs that a significant transformation is taking place in the nature of the church there. The church is moving from being a church for the people to being a church of the people. These changes may be prophetic words to us in mainline churches in the U.S.A.

As we have become increasingly aware of a general malaise in our churches over the last several decades, we have been frantically engaged in finding ever more sophisticated ways to restore and shore up the very institutional structures of the parish church which may be the chief causes of its decline.

In East Germany the old institutional parish church is in its last death-throes. This church was a church for the people. It was defined geographically, demographically, and calendrically. The Christian community had the same boundaries, the same inhabitants, and shared the same calendar as the "secular" community.

But now the "secular" community has become radically secularized.

By law no new church buildings may be constructed in the newly-settled urban districts which are meant to be models of the socialist future. The church is, therefore, forced to find new models of building up community, totally different from what has been known in the institutional parish church of the last 450 years. The Volkskirche, the "church for the people", has no future because it has no place in the official geographical, demographical, and calendric space of appearances. Christians have been forced to learn that the social and institutional forms of the church are not what is essential and invariable about the Church.

In Magdeburg, Halle, and Erfurt I met pastors and lay persons who were facing the demise of the Volkskirche, not with bitterness and resignation but with great expectation. That is, to be sure, not a universal experience. There is a deep, debilitating despair among many Christians in East Germany. But there are those who believe in the power of the viva vox evangelii (the living voice of the gospel) and look for the future which the faithfulness of God and the faithfulness of his people can bring.

These highly energetic and innovative Christians are experimenting with house churches in which they are employing the theological and organization insights of the so-called "Christian base congregation," a movement widespread in South America. The success of these groups in bringing together people of all ages and backgrounds, in and out of the Party, is the most exciting thing I witnessed on my trip to the German Democratic Republic.

One gets the impression that they are learning from their experiences in this situation lessons which will be of importance for us Westerners in the imminent decisions we shall have to make about our Volkskirche ("church for the people").

The new Christian communities in East Germany do not have a geographical, demographical, or calendric definition. Therefore they do not have a consciousness of rule through "taking care of"

*Prof. Meeks visited East Germany as one part of the UCBWM's continuing East-West dialogue program.

the people. Nor do they have a vertical hierarchy in which authority and responsibility come from the top. Rather the community is formed "from the bottom up" out of people who are radically different from each other.

These groups are experimenting with proclamation as encounter and conversation. The heart of the community's life is serious biblical study which begins with the critical personal, social, and even political questions of the members.

They consistently try to insert the communal care and counseling into the liturgy and vice versa. The governing idea is to enable the people to create its own community and to take full responsibility for its own church.

These basic Christian communities exist whenever people are called together by the grace and power of God in Jesus Christ. This often means in the gargantuan housing complexes in the newer districts of the great cities. These new areas are centrally planned by the government and are meant to be models of a socialist community. While one must applaud the successes of the government's program to provide decent housing for all of its citizens, one is nevertheless a bit depressed by the uniform high-rise apartment buildings which spread out as far as the eye can see. One is reminded of large housing projects of HUD in our country during the 60's. I don't believe the problems of life in these housing complexes are as severe as in the United States. Nevertheless it is certainly not the case that these living conditions represent what would be needed for the "all around" humane life that Karl Marx hoped for.

Behind the problems of suicide and alcoholism lies the deeper problem of the pressure for success in an achievement- and production-oriented society. Several people told me that they thought the growing "evangelical" movement in the large cities is in part a reaction against the rigidity of a society that is always calling for more achievement and individual sacrifice for the sake of production and for the ultimate goal of a socialist state. As in our own country, the pressure for meeting externally-set goals of productivity is growing.

Some are afraid that the evangelical consciousness is only an escape or may lead to a new kind of fundamentalism. Others say, however, that the evangelical young people are still primarily in the church and, above all, they have a critical consciousness.

Furthermore, many Christians in these new church experiments believe that the great chance of the Protestant churches in this socialist society is the encouragement of manifold and plural life in the church. Only then can the church be critical over against society and actually offer real alternatives. Thus they are convinced that the church should eschew a centralization of its structures and programs and should search for a multiplicity and flexibility in its styles of ministry and communal organization.

These experiments which are going on in East Germany may help us to renew our Reformation traditions. Their witness could be our incentive to begin anew the faithful formation of our churches for a shrewd ministry to the world.

The new humanity in Jesus Christ, the Church, will always have to be institutionalized. Nothing in the institutionalization of the church is absolutely invariable but our calling to be faithful to the transcendent grace and power of God in Jesus Christ. We do not have to be anxious about saving this and that aspect of the institutions but rather we are actually called in every new time and place to find the new social and institutional forms which authentically derive from what God in Jesus Christ is doing to create the new humanamong us.

HAVE YOU MADE ARRANGEMENTS TO HAVE A MEMBER OF THE UCC DELEGATION TO THE WORLD COUNCIL MEETING REPORT AT YOUR CHURCH? SEE W.E.N. V, 3, p. 21 FOR DETAILS.

Healing the hurt

1975 Report Division of World Service Board for World Ministries

During the past year, you have helped to heal the hurt through One Great Hour of Sharing and directed Gifts through the Division of World Service of the United Church Board for World Ministries.

1975 - Receipts*	
OGHS	$1,100,000
Directed Gifts	426,437
	$1,526,437

1975 - Expenditures*	
Disaster Relief and Refugee Services	$ 368,068
Development	981,992
Social Service	176,377
	$1,526,437

*Preliminary Figures

Direct Feeding

The best way to heal the hurt is by helping peoples to help themselves. But there are times when it is necessary to give food to those who are hungry. Jesus said, "Not because he is a friend, but because of his need. . ."

More than $50,000 was spent in shipping wheat to India and Bangladesh, supplying a school lunch program in Belize, famine relief in Madras, and so on. Another form of direct feeding, but with a lasting effect, is food-for-work. Here wells can be dug and irrigation schemes effected so that there will be future potential for production.

Some of the money given for the Overseas Program of Church World Service or Meals for Millions also goes for direct feeding through their programs.

THE HUNGER FUND AND OGHS

How many times the harried American mother says, "What shall we have for dinner tonight?" It is not that there is no food. It is a matter of which food shall be used and how it shall be prepared.

Even for us who have food, it is not a simple thing to satisfy hunger. There are many different aspects to the hunger crisis around the world. No one program, no single remedy can be the answer.

Our first Christian response in compassion to the sick and diseased of the world was to establish hospitals and clinics. Nowadays we are moving more to programs of *Public Health*. This means immunization by innoculation, sanitation, nutrition education and so on. We have not abandoned the hospitals and clinics. They are still necessary. Similarly, to deal with the problem of hunger requires action on several fronts. We must feed hungry persons when they are hungry *(Direct Feeding)*. We must improve the production of the small farmers of the world *(Extension and Development)*. We must educate ourselves and others about the complexity of the system and influence governmental policy *(Education and Action)*. *There is no simple answer to Hunger*.

There are different ways to deal with these needs. One Great Hour of Sharing dollars provide money for Direct Feeding and Extension and Development. Directed Gifts, according to the Patterns of Giving of the United Church of Christ, may be made to any instrumentality of the Church to perform the particular mission of compassion desired by the individual or congregational donor. The General Synod Hunger Fund will support Constituency Education, efforts to influence Public Policy (including Food Aid), as well as contributions to Direct Feeding and Development in the United States and Abroad.

HUNGER FIGHTERS

In many areas of the world there are enough skilled persons to help with food production. We support these persons with program funds sent to churches and agencies in many countries. Scholarship assistance for their study in their countries and abroad helps to make them better able to meet the needs of their own areas.

In some places outside workers are needed. Sometimes their particular skill is in short supply. The foreigner is free to run or even to make a mistake while he is doing research to find the right seed, fertilizer or method, whereas the local person is not.

The person from abroad also witnesses to the universal desire to show God's goodness. The Christian technician is always a

witness to the Gospel. Steven Eastep is helping to dig wells in Togo while Charles Heineman is helping with water supply problems in India. Gretchen DeVries works at the Asia Rural Institute which trains leaders from all over Southeast Asia. Dr. E. R. Henning is a veterinarian who sold his practice in Iowa to go to Tanzania to help with their new dairy program there. John Dieterly moved from Ghana to Belize to help the Christian Community witness to God's concern for all his children. Dick Fagan has worked in the Philippines for 20 years to improve the agricultural practices of village people.

All this is made possible by your gifts to OGHS and your Directed Gifts for Hunger.

DEVELOPMENT

The long term resolution of the hunger crisis lies in the ability of nations to feed themselves or in their having something to sell so that they can buy food. This is a complex problem. Special sessions of the United Nations have dealt with some dimensions. Nations have entered into economic communities to help ease the difficulties. Some pairs of nations have made agreements unilaterally.

The Church also has a role to play. The Church is a network around the world. It is a network of local congregations of ordinary people gathered to worship and have fellowship in the Lord. This network provides a method of communication so that ideas can be shared and concerns met. All during the modern missionary movement, the Church has assisted in Development. This is not a case of "me-too-ism". What was done wasn't called development. It was agricultural missions, vocational training, the introduction of new kinds of seeds and breeds of animals. In Burma today, they grow Case-beans. This was a new variety introduced by a missionary, Brayton Case, more than a half century ago.

Development is providing small amounts of capital so that small landholders can take advantage of new seeds and fertilizer which will produce a larger crop and income to return the loan and buy the new investment. Since 75% of the world's people live on the land, the best way to provide enough food is to help them grow more where they are.

Of course, marketing and transportation are a part of the solution as well. This is also a part of development and adds to the complexity. The "world" seems to be a very difficult thing with which to deal. Christians in the past have tried to deal with the problem by going into monasteries or finding peace in other-worldly faith. But Jesus said: "Be of good cheer, I have overcome the world." This is more than a pious saying. It makes us know that there are ways to overcome and we must work to find them. *God has opened His hand to satisfy the desire of every living thing.* There is real drama about meeting the needs arising from a disaster, but Elijah found that God was not in the earthquake or in the cyclone but in a still small voice.

For this reason more than half of the money given through OGHS and Directed Gifts is used for what is classified as Development. The Kingdom is like a mustard seed, which when it is sown on the ground is the smallest of all the seeds of the earth, yet when it grows up is the greatest of all the shrubs.

DISASTER RESPONSE — HOW TO GIVE

When disaster strikes anywhere in the world, you can respond through the Church. The Church of Jesus Christ is a network around the world. In the United States, the Conferences act to deliver the compassionate response. In other lands, the Churches in those lands respond with assistance. The Service Division of the United Church Board for World Ministries is your servant in the service of the Lord. There is no need to turn to "Mail Order Charities." Give your contribution through your church, clearly labelled for the purpose for which you are giving it. We shall deliver it.

DISASTER RESPONSE — WHAT YOU DID

The floods from Hurricane FIFI hit Honduras in September, 1974. You responded with $161,000. This was over and above your regular giving through One Great Hour of Sharing. Our partners were the churches bound together in Honduras in CEDEN and beyond that through our partner, The Evangelical and Reformed Church in Honduras. You provided a house for this young man. He and his father are the only two left from a

family of ten. The shock isn't over, but you helped and will continue to help. Through OGHS and your Directed Gifts, you responded to 34 disasters in the United States and around the world in the first 10 months of 1975. We are still ministering in Christ's name and on your behalf in Nicaragua and Honduras, Turkey and India, the Sahel and Sudan, Cyprus and Haiti. The Church remains to help long after most agencies have gone home.

NEW CITIZENS FROM VIETNAM

In April of this year more than 130,000 persons came to this shore from Indochina to find a new home. Since most of us are children of parents who did the same thing some time during the past 300 + years, we understand what they were doing. The task of resettling these persons looked like a huge task. Many simply wrung their hands. The churches and other agencies set to work. We have more than 25 years' experience in modern times of

resettling refugees. This case was a bit different. Usually refugees go to a first country of asylum which is not the U.S. This time most of them were in this country while the paper work was being done.

The Church has responded. The United Church displayed its ecumenical nature by sponsoring persons through many agencies other than the United Church. The Division of World Service of the UCBWM has handled approximately 300 cases, numbering approximately 1,000 persons.

This is only part of the resettlement program. In 30 years of operation we have averaged a resettlement of 7,000 persons per year. In the first 9 months of 1975, *in addition to* the Indochinese Refugees, we have settled, through Church World Service 3,000 persons from many nations throughout the world.

REFUGEE MINISTRIES

Resettling persons in the U.S. is not the only facet of the refugee program. There are more than 14,000,000 refugees in the world. Each person is hoping that the situation which made him a refugee will be settled and he will be able to go *home* again. Meanwhile, the children need education. Some need food and clothing. If they are not able to go home, bread winners need to be trained for jobs which they can do in another friendly country. Your compassion offering through OGHS reaches out to these persons as well.

RABBITS — PIGS — HEIFERS

Dasmarinas was a little barrio on the road from Manila to Tagaytay on the island of Luzon in the Philippines. One day a procession began which brought and is still bringing thousands of families from Manila to be settled here. It is the third stage of a government program to resettle urban squatters outside the slums of Manila. Many of these persons had moved to Manila in the hope of a job and money to buy food. The problems they caused are shared by many cities throughout the world. The Philippines is trying a resettlement program.

Each family has a small plot of land for a "house". There is room for a garden and a few animals. To the Filipino, a pig is more than an animal for food. A pig is a kind of bank account. It is a sense of security, as in the Bible, where a man's wealth was counted in his herds and cattle. Through Directed Gifts and OGHS dollars, Heifer Project International makes available through the Rural Life Center of the Philippines revolving loan funds to supply families with pigs. In a 4-year period, the money for 14 pigs provided pigs for 350 families. Another 200 were sold for breeding and 125 to the butcher, providing funds to run the program.

Young persons around the world want to leave the farm. The farmer is considered the lowest on the totem pole. His income is meager. His work is hard.

Your OGHS dollars have made it possible for HPI to work in partnership with the 4-H program in Belize to teach young persons to raise rabbits. This is a fast source of protein. The Christian Council of Belize had a deep concern about the future of the young people in the country. So we are truly in partnership in a program of promise.

There is still much land which must not be put to the plow. Soil conservation has been a concern of rural leaders for many decades. In the rush for quick food the leaders' warnings must not be ignored. This concern was a part of the sabbath year for the land in the Bible. So the use of Heifers as converters of earth's resources into human food is still part of the ecological balance. New programs in Africa are being developed with care so as not to repeat what happened in the Sahel.

For every beast of the forest is mine
the cattle on a thousand hills
I know all the birds of the air
and all that moves in the field is mine.

A PARABLE

Ask a person ready to clean a house, "Which would you rather use, a broom or a vacuum cleaner?" Obviously the answer would be, "A vacuum cleaner." It is more efficient.

There are many means of delivering compassionate assistance around the world. The most efficient way is through the Church. Our cost is somewhere between 7¢ and 10¢ on the dollar for all promotional materials and administration. This is because church members do the same thing the world over. They band together and volunteer to get the work done. Ministers, supported by their local congregations, do the work of associations and conferences at no extra pay. In our own congregations, ministers and lay persons tell the news of the needs and the way needs have been met – at no cost to the program.

There are many "broom" methods advertised. But the comparable cost of delivery is from 25¢ to 40¢ on the dollar and *it is all strictly legal and above-board. The Church, through OGHS and Directed Gifts to meet disasters reported in the media, is still the way where you deliver more of your dollar to the person in need.*

Photos: Alfred C. Bartholomew

BANANAS

Banana-growing in Central America has a long and colourful history. But what happens to the bananas themselves before they arrive on the supermarket shelf? Report by JOHN WRIGHT.

It's a thrifty shopper who loads up with bananas. They are available throughout the year, and despite being imported from tropical climes are generally even cheaper than locally-grown apples and pears.

Bananas are a sunny, happy fruit. They have associations with comic characters slipping up on the skins, and republics ruled by Latin American *generalissimos.*

But there has been a lot of unhappiness in the banana business lately. It culminated in dramatic fashion earlier this year. The President of one of the major banana companies, United Fruit, smashed through his office window to jump 44 stories to his death in New York's Park Avenue.

The United Fruit Company has recently been living down it's pre-war reputation as the giant United States Big Brother to the diminutive Central American Republics. The present low profile has ensured that the company's name only crops up in the news with the donation of another clinic or school to the host country. It's a long way from the ruthless attitudes embodied in the letter one company manager wrote to his lawyer in 1920 about Honduras:

"We must produce a disembowelment of the incipient economy of this country in order to increase and help our aims. We have to prolong its tragic, tormented and revolutionary life; the wind must only blow on our sails and the water must only wet our keels."

Today, the market is tightly tied up by United Fruit, Castle and Cooke, and Del Monte. Between them they control something like 90% of the marketing and distribution system for the fruit.

This is one of the reasons why bananas are the only British and American import that has not increased in price for the last twenty years. There have been cost-reducing innovations – the introduction of varieties resistant to Panama disease, increased inputs of fertiliser and the introduction of larger and quicker cargo ships. But these have been more than compensated for by inflation.

The price received by the producers has remained static for two decades. At the same time the prices of their imports, manufactured goods and oil-based products have steadily risen. It has meant that the real purchasing power of the earnings from their banana exports has declined by 60%. For countries like Panama, Honduras and Costa Rica, where bananas bring in half or more of their export income. the situation is critical. Not surprisingly, all three countries have heavy balance-of-payments deficits.

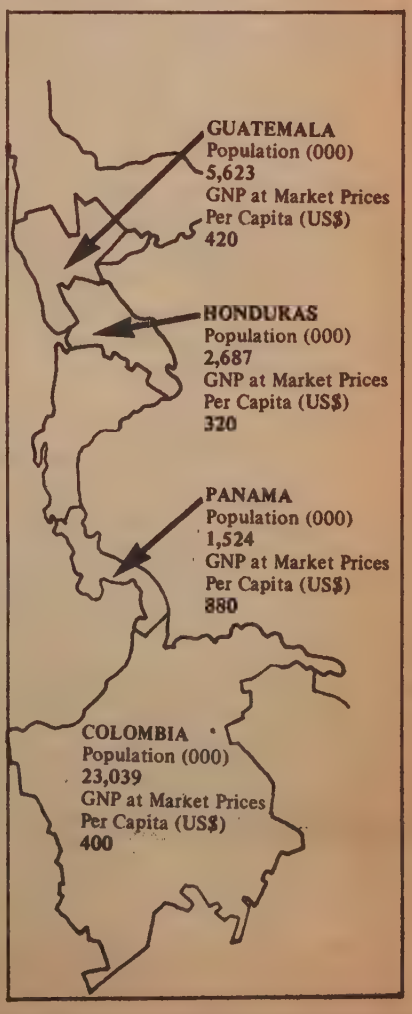
It was this tight financial situation which prompted the nationalistic President of Panama, General Torrijos, to indulge in what the Washington Post could only describe as 'a funny dream'. He started a banana producers' 'OPEC' – a union of the Central American banana-producing states. It met in March of last year, and Panama, Costa Rica, Honduras, Columbia and Guatemala all agreed to levy a one-dollar (40p) tax on every case of the fruit exported.

The decision brought a declaration of war from the banana companies. Castle and Cooke promptly weighed in with a tough and uncompromising refusal to pay. And with alternative supplies from countries like Equador, the producers' union was soon threatened.

United Fruit followed suit. In Costa Rica, the company went back on a wage settlement that had already been made, and provoked a strike by the plantation workers. In Panama, cutting operations were suspended "because of renegotiations", and in Honduras company officials simply stopped the shipments, leaving more than 145,000 crates of the fruit to rot in the tropical heat on the wharves and piers of the major port.

It was a long hot summer in Central America. One after another the countries caved in under the stubborn stand of the companies. The recent revelations of the Wall Street Journal have pointed out one of the less overt ways that the ranks of the producers were broken. The Honduras President was slipped a cool £600,000 ($1¼ million) to cut the proposed dollar tax to 30 cents a box. Costa Rica only managed to hold out for 25 cents. But Panama, the most recalcitrant of all, negotiated a settlement which included buying up the foreign-owned plantations and a tax of 35 cents a box.

No one is sure whether the suicide of United Fruit's President was due to the discovery of this bribe, or the general bad shape of the business. Certainly, the company once nicknamed *'the Octopus'* is fast shrivelling up. Its shares which had been quoted at $59 in 1969 are now being sold for only $6. And for the last three years no dividends have been paid. Be it due to incompetence, inflation or instability, the result is still the same for the Saturday morning shopper in the High Street – bananas are a bargain.



Called By God To

In the tiny West African nation of Togo, where missionaries from North Germany first began work in 1839, a young man named E. A. Amekudzi feels himself called to "awaken" churches founded by those missionaries "from a profound sleep".

The Evangelical Church of Togo, a church to which the UCBWM has been related since soon after World War II, has over 50,000 communicant members, gathered in congregations which form part of pastoral districts.

Each ordained pastor shepherds up to 20 congregations. The day-to-day leadership of a congregation is therefore in the hands of the laity-- local presbyters and church mothers, perhaps a catechist (these are generally full-time school teachers who have had some theological training and serve a congregation in their free time)-- and, maybe-- on some days-- an "evangelist"-- a non-ordained but nevertheless professional minister with a minimum level of Bible school training, a salary even lower than that of the poorly-paid pastors, and responsibility, under a pastor, for a circuit of congregations within his district.

Most "evangelists"-- despite their title-- do not evangelize. The church has no time for evangelism, if it means intentionally reaching out with the gospel toward non-Christians (of whom there are many)-- problems of administration and ministry to existing congregations are too pressing. Indirect evangelism-- through the church's schools, for example-- is done. The church has been able to recruit a few new members in recent years. But its core membership is very much in need of revival-- spirits are very low these days.

"Christianity as imported from Europe together with Western culture," Mr. Amekudzi writes, "has already become passé. Unless there is an authentically African reformation in every respect, the youth will not accept this church at all."

He sees his task, in terms of the vision God has given him, as "permitting the Holy Spirit to animate the church so that it may reflect its prophetic aspect to the eyes of the world."

He has been assigned by the Synod Committee to work in three districts wit 35 congregations on the Akposso Plateau. He is to coordinate his efforts with the district pastors and catechists. He preaches, conducts 2-4-day meetings, doe house-to-house visitation, and meets wit the local church organizations.

(1) Mr. Amekudzi travels from village to village over a 25-mile radius by motorcycle.

(2) He preaches an evangelistic sermon every Sunday in one of the 35 congregati

Photos: S. Eastep

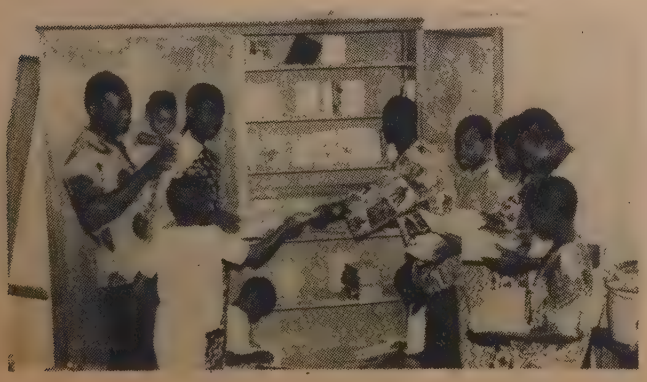
Wake His People Up

UCBWM missionary Jim Winter writes that "Mr. Amekudzi feels that the major portion of his time should be spent with the young people. He encourages singing, sports, village clean-up campaigns, and trips to other villages for joint youth rallies."

That the response is mixed is to be predicted. Some local pastors feel threatened by a young man coming in to suggest new programs of revival and evangelism, and to mobilize the whole Christian community to that end. But, Jim Winter, reports, "Lee" has already visited 80% of the congregations in a few months and has been back to responsive ones several times. "There has definitely been an upsurge of interest and activity in those parishes. The important thing is that he stresses a spiritual renewal in all of his work."

"Our society," Mr. Amekudzi writes, "is going through a rapid social, economic and cultural development. The church needs a reformation which will bring it closer to the daily life of believers. If it is not to be called a simple and useless social club, it must proceed to carry out a campaign to reconvert the mentalities of believers. Unless it does this, it will remain without moral or spiritual authority. The church must become the conscience of the believer, his guide and critic in every domain."

"At this moment in time," Mr. Amekudzi reflects, "when the majority of our young African nations are rising up and speaking of 'African authenticity'-- of going back to the traditions of our ancestors-- we have to find ways by which the African Christian may encounter Jesus Christ freely with his original physiognomy. Since Jesus is universal, there is no need to force the African Christian to imitate a European form of Christianity. Jesus is the only founder of this church and he remains its eternal fount and head, and-- with the help of the Holy Spirit-- we will succeed in renewing the church and in bringing it to live in an African way, without forgetting that Jesus remains a universal Lord."



(3) He has opened a little non-sectarian library.

(4) "What we are involved in," Mr. Amekudzi writes, "is theological animation."

ON THE WOMEN'S FRONT

FAMILY THANK OFFERING GRANTS-- GLOBAL SOLIDARITY

UCBWM continues to be alert to opportunities to stand in solidarity with women overseas in their struggle for equality and development. Funds contributed to FTO in 1974 for the Empowerment of Women in Church and Society are being carefully allocated, not to "made in America" projects for women, but to efforts overseas by which our sisters claim their rights and work for their own betterment. Since the last issue of WEN, the Board has allocated $18,850.

$5000 was added to $26,000 raised by U.S. women of 10 denominations to assist Third World women delegates to the WCC Assembly in Nairobi. (22% of the delegates were women-- a quantum increase from earlier assemblies). Other grants included $2500 to family life and home science projects in India; $350 to begin a handicraft project among Bilaan women in the Philippines; $4000 toward a Manila consultation to bring together women executives and women from low-income families to formulate an action program for women workers and subsequently to publish a photo-essay on working women, highlighting different occupations: banana barbecue vendor, domestic helper, shell picker, maker of leis for the tourist trade, industrial worker, seamstress; and finally $3000 to enhance the program in rural development and conscientization for women from Southeast Asia at the Asian Rural Institute in Japan.

IWY BECOMES DECADE FOR WOMEN AND DEVELOPMENT

As the International Woman's Year draws to a close, women across the world set themselves for the long pull toward equality. The UN IWY Conference in Mexico City declared 1975-1985 as a Decade for Women and Development with a long list of important goals. Literacy, parity of educational and employment opportunities, health and sanitation services, parity in civil, social, and political rights (marriage, citizenship, commerce), and increased vocational training were high on the agenda.

Resources are available to help your church get involved:

"Ask Any Woman" illustrating literacy work. (From Intermedia, 475 Riverside Dr., New York 10027. 20¢ 1st 25 free.

"Only the Beginning" Brief report on the Mexico Conference and goals for the Decade. (Free from the UCBWM)

Women in Development packet. Slides, sound, literature, study guides, on Overview, Honduras, Ethiopia, Kenya, Philippines, and Small Technology (10 minutes each) (available from, UN Development Programme, 19th Floor, 1 U.N. Plaza, N.Y., N.Y. 10017).

WOMEN'S WORK ADDS 25% TO GNP

The world is richer than it knows. If the unpaid work of women across the world-- planting and harvesting, grinding grain, drawing water, raising children, feeding families, tending homes-- were calculated, it would add 25% to the total value of goods produced and work done in the world (GNP). To date governments and UN statistics do not include any work for which no compensation is received. Women need to stand up and have their work counted!

Outside the GNP (16mm color, 9 minutes) documents this omission and opens to the eyes of Americans the facts of the work of women of the world. ($50 from the U.N. Development Programme; address above.

WHOLE EARTH Bulletin Board

World Issues Office of the UCBWM is encouraging interested persons to subscribe to CORPORATE EXAMINER, a monthly newsletter published by the Interfaith Center on porate Responsibility. It provides information on the social performance of major , corporations in environment and energy, equal employment for minorities and women, ibusiness and world hunger, military contracting, foreign investment, and consumerism advertising. Current subscribers include institutional investors, investment advisors, lic affairs officers, business executives and other interested groups and individuals. newsletter covers shareholder resolutions along with other actions by companies and challengers. Annual cost is $25.00. Available from Interfaith Center on Corporate ponsibility, Room 566, 475 Riverside Drive, New York, N.Y. 10027.

lear, forthright, analytical 40-page report on the 7th Special Session of the U.N., by Homer A. Jack, Secretary-General of the World Conference on Religion and Peace, is ilable for $1.25, postpaid from WCRP, 777 U.N. Plaza, New York, N.Y. 10017. It marizes what happened at the session, gives key quotes from important leaders, ana- es the position of the U.S., and provides an assessment of what has been accomplished working toward "a new international economic order" and what remains to be done. The t useful report we've seen.

Australian Bible Society has produced a game called Shareword for $10 which helps ple learn about the work of Bible translation, production, and distribution. Up to layers move plastic pieces around a colorful board which includes a map of the world wing areas where Bible translations are needed. Available from Bible Society in tralia, Box 506, Canberra City 2601, Australia.

ecent graduate of Tamilnad Theological Seminary in South India, the Rev. S. Victor oah, is looking for "one or two young and fresh pastors with whom I can share my istry and who could share their ministries and theological reflections in correspondence. re is," he writes, "lots to share. I am trying to give spiritual and physical awareness these oppressed people." Address: 3, Santhaipettai, Pallipat, Madras 631207, S. India.

SION TRENDS NO. 2 on EVANGELIZATION, edited by Gerald H. Anderson and Thomas F. nsky, C.S.P., contains 22 essays that probe the mandate and strategies of proclaiming gospel in today's world -- with statements from Bangkok, Lausanne, Rome, Bucharest, Taize. UCBWM Evangelism Consultant, Al Krass, says that this is the best single ume of texts for anyone who is interested in the study of evangelization. Published Paulist Press and Wm. B. Eerdmans Publishing Co., available from your bookstore for $2.95.

Winter-Spring, 1975 issue of the WHOLE EARTH NEWSLETTER contained a statement by Paul Gregory, "Toward a UCBWM Stance on Moratorium". The final version of this paper has n published and is available for 50¢ from the Missionary Research Library, Room 678, Riverside Drive, New York, N.Y. 10027, with the title, "Guidelines: Direction of nge in Overseas Relationships". This is the Fall, 1975 issue of OCCASIONAL BULLETIN.

to-Essay Competition on Habitat '76. All entries due by February 28. Photos and tions to describe (a) existent housing conditions in any of the countries in which UCBWM works, or (b) examples of new housing efforts now being made. Send camera- dy copy, for two continuous pages, 11"x17". Photos shall not be broken in middle page. For UCBWM missionaries only.

book reviews

To Set at Liberty the Oppressed, by Richard D. N. Dickinson (World Council of Churches, 193 pp., $5.00)

In To Set at Liberty the Oppressed, Richard D. N. Dickinson, Professor of Christian Ethics at Christian Theological Seminary, has given us a remarkable resource. It speaks to the needs of several constituencies at once: those responsible for meeting the challenges posed by development questions on a national and international level (with his discussion of important strategic considerations), overseas personnel (with the operational implications of such new strategies), universities and seminaries (for his excellent survey of our recent past in this area) and local churches (for the very basic reason that the necessity for the people's participation in development must not be restricted to the Third World). The book is doubly useful for his inclusion of critical reflections upon the manuscript by Julio de Santa Ana, Aaron Tolen and S.L. Parmar and a Biblical meditation on the Jubilee Year by Metropolitan Paul Gregorios. In addition, his bibliography of more than 150 books and articles is a firm basis for further work.

Writing of the period from 1968 to the present, Dr. Dickinson traces the shifting emphases in the development/liberation debate. His analysis grows from four events in the last seven years which he believes to be exemplary: the Sahel drought, the publication of The Limits to Growth, the OPEC challenge and The Programme to Combat Racism of the World Council of Churches. His interpretation is rooted in the concrete. For example, when he writes of the complexity of development, he does not do so abstractly, but rather describes the way in which improved health, lower infant mortality, the drilling of thousands of new wells, increased livestock and the initiation of cash crops-- "led to a débacle in the Sahel.",

Perhaps his most important words for us are those on development education. "Development education is designed not only, or primarily, to show the rich the desperate conditions of the poor, but to demythologize the puerile notion that the rich are neutral or benign agents in perpetuating poverty." That is, in fact, one of the purposes of his book which is admirably achieved. It should not come as a surprise to us that a book entitled To Set at Liberty the Oppressed is ultimately about us. Given the demands of the Christian faith, must not many of the answers for the poor come from asking questions of ourselves?

-- Michael Clark
World Issues Office, UCBWM

The Crisis of Dependency in Third World Ministries: A Critique of Inherited Missionary Forms in India, by James A. Bergquist and P. Kambar Manickam (The Christian Literature Society, Madras, 1974, 149 pp.) #

Haven't we been hearing about an amazing growth and vitality in third world churches? Aren't those churches now autonomous bodies, free of Western control? What's this about a crisis of dependency, "a functional crisis of inherited forms of ministry" (p.9)?

Based largely on observations and interviews in churches of India, particularly within nine different Lutheran churches, the authors of this provocative little book (1) demonstrate that indeed there is a crisis in ministry due to the ongoing maintenance of a "missionary standard model" of ministry which has been carried over from the 19th Century; (2) search for a more biblical, ecumenical model for ministry; and (3) suggest some reforms for third world and possibly non-third world churches.

The essence of the book is captured in a sentence: "Many restless Christians today are searching for a new style of participatory leadership through which the witness and service of the church will depend less on the hierarchical few and more on the whole people of God in their living communities, thus hoping to find a way forward to overcome the alienation of much of the church from the everyday struggles of communities and individuals." (p. 115) Apparently the authors include themselves in the ranks of those "restless Christians".

The "missionary standard model" which has been bequeathed to the so-called younger churches consists of elitist or professional forms of ministry characterized by ordinations based on academic achievement, by highly centralized, authoritarian, clergy-centered structures, and by a paid, unordained, untrained lay ministry which performs more than 90% of all pastoral work.

After describing the existing model, Bergquist and Manickam search for a truer meaning of ministry. They suggest two truths about ministry which are universally acceptable:

(1) Ministerial offices (not ministry) are functional. A person who is ordained does not attain a new, higher status; does not become suddenly-sacred. Ordination is not a "warrant for distinguishing between sacred and secular..." (p 117)

(2) Ministry and mission must be understood contextually. The context of the real world, particularly that of the dispossessed and oppressed peoples, determines the place where ministry must happen.

These truths lead the authors to propose changes essentially through two fronts:

(1) Educational-- theological seminaries can emphasize the biblical understanding of ministry; theological education by extension should be developed to meet the needs of those persons already leading and nurturing the church; clergy themselves must teach more than ever in their own equipping-of-the-saints ministry.

(2) Administrative-- extend ordination to catechists, evangelists and others who have leadership and spiritual strengths; expand voluntary lay programs.

What the authors have to say from their experience in India seems to be corroborated by the present state of the church in a country like Indonesia, although not across-the-board. Apparently laypersons have played a much stronger role in the life of the Indonesian churches; nevertheless, church structures are often dependent on continued Western financial support, church government has a strong, centralized base, and ministry is sometimes thought of as something you get paid for. (con't. on p. 27, col. 2)

#can be ordered from Church Growth Book Club, 305 Pasadena Ave., So. Pasadena, Cal. 91030; $3.82 postpaid.

Al Krass Reviews 3 Books Emerging Out Of Dialogue

he Hindu Response to the Unbound
hrist, by S. J. Samartha (Christian Literature Society, Madras, India, 1974, 202 pp.)

Want a quick course on Hinduism nd the development of each of its ain streams? As well as a Christian's reflection on why these developments have been taking place nd what they have to teach Christians? Here's your book.

Stanley Samartha, Director of he Program on Dialogue with People f Living Faiths and Ideologies f the World Council of Churches, as here updated what was once a eries of lectures on modern Hindu hinkers and their response to hrist. The Christ to whom they ave responded is, he says, "the nbound Christ", as each has felt ree to remain a Hindu even while ubstantially influenced by Christ. ound by no ecclesiastical discipline r credal boundaries, they have been ree to work out what is, in effect, new approach to christology, the octrine of the person and work of hrist. Christians can learn from his as they seek to shape chrisologies themselves.

In successive chapters Samartha resents the responses to Christ of aja Ram Mohan Roy, Sri Ramakrishna, wami Vivekananda, Swami Akhilananda, ahatma Gandhi, and S. Radhakrishnan. e shows how each has refused to reard Christ as the property of the hurch but has insisted that he bongs to humanity, and has interreted his life and teachings in istinctive ways.

Samartha evaluates the strengths nd weaknesses of each approach and hen goes on to ask about the relaionship of response to Christ to ommitment to him. He deals extensive- in that chapter with Kalagora abba Rao, who has founded a Christased community outside the church n Andhra Pradesh.

(Cont'd. on p. 26, col. 1)

The Alternative Future: A Vision of Christian Marxism, by Roger Garaudy (Simon & Schuster, New York, 1974, $6.95)

Here is a book which could be reviewed from many perspectives. In this review I want to approach it asking what possible significance it has for Christians committed to world mission.

Roger Garaudy, born to a French Protestant family, became, in the post-War years, the chief theoretician of the French Communist party. The first awareness most American Christians had of him was when he published, in 1967, the book From Anathema to Dialogue, detailing the then embryonic Marxist-Christian dialogue. Subsequent to that book Garaudy has reaffirmed the Christian faith of his boyhood, as a result of the vision of Christ he gained from the Marxist-Christian dialogue. The first significance of the present book is, therefore, that it puts paid to the suspicion that "dialogue" is an abandonment of our evangelistic mandate: for here is a Marxist who, because Christians were willing to engage in dialogue with him, became a Christian but-- and this the book makes clear-- while remaining a Marxist (albeit an officially disgraced one-- Garaudy was expelled from his post and party).

(Cont'd. on p. 26, col. 2)

Man and the Universe of Faiths, by M.M. Thomas (Christian Literature Society, Madras India, 1975, 157 pp.)*

A giant of a small book. The Director of the Christian Institute for the Study of Religion and Society brings his immense experience in dialogue with persons of other faiths and ideologies together with his crystal-clear lay theological ability to pose-- from a Christocentric point of view-- the crucial questions he hears raised in world dialogue today.

That is, Thomas eschews dialogue-in-general-- for him, dialogue must, if it is to be meaningful, relate to actual questions being asked in specific contexts of contemporary history. Peoples are, Thomas observes, being "drawn into the stream of a single universal history." He is not interested in dialogue between "Christianity" and "Hinduism" and "Marxism", as supposed absolutes. He is interested in dialogue between persons, and persons who are members of societies, societies which are in inter-civilizational encounter. What are the questions which philosophers and theologians are asking? How are the answers which are being given in one community related to those being given in others?

His thesis is that "dialogue among faiths at spiritual depth can best take place... at the point where they are all grappling with the spiritual self-understanding of modern man, and the problems of true self-realisation or fulfilment of true humanity within modern existence." He feels that "it is in dealing with the creative and destructive potentialities of modern society and modern spirit, that... all religious and secular faiths are brought into a community of common concern and responsibility to build societies which realise the highest possible quality of

(Cont'd. on p. 26, col. 3)

(Samartha)

The fundamental context in which Samartha works is that of advaita Vedanta, a non-dualistic stream of Hinduism with classical roots which has developed a great deal in modern times.

His concern is for christology. The "Indianness" of a christology in India, he writes, "does not depend upon the use of certain Sanskrit words... or putting Jesus Christ in an ochre robe or... excluding all references to theological works in the West... The task is neither one of Hinduising Christianity nor of Christianising Hinduism. The fundamental question... is this: what does it mean to affirm in India today that Jesus Christ is Lord and Saviour?"

Samartha gives his answer by using the categories of advaita without ignoring the insights of world Christianity. He does not wish to "deny the distinctiveness of the biblical faith but only to point out that while emphasising history as the category of God's revelation, the unity of life that embraces nature, history and consciousness should not be ignored." By relating Christ to the Brahman and at the same time to the world, Samartha seeks to bring the dimensions of the personal and the historical "within the structure of Hindu spirituality itself." Just as advaita has always affirmed the non-duality, or unity, of history and nature in the totality of the life of God, so the Christian theologian, using advaita in India, can-- in Indian terms-- affirm a Christ who is at once historical-incarnate-- and cosmic-- transcendent. "Your Western Christ-- and concept of God--" Samartha seems to be telling us, "is too small. You reduce the mystery of God to the merely historical."

In an age when people in our own civilization are turning toward Eastern forms of spirituality, and asking questions which concern the nature of consciousness and our relation to the cosmos, Samartha's book has significance at home as well as abroad. It may be ordered through Southern Asis Office, UCBWM. $2.50 postpaid.

(Garaudy)

The book is similarly important in that it deals head-on with the "dichotomy" frequently raised between an approach which says "change the individual and thereby you will change the society" and "bring about structural change and afterwards individuals will be changed". Garaudy claims the relationship between individual change and social change is not dichotomous but reciprocal. With the early Marx, he says, "Circumstances form man, but man makes circumstances." Key to the unity between individual and social change is change of consciousness: revolutions which bring about change only in power and not in consciousness will be abortive (as Garaudy describes the Russian Revolution).

Here is an analysis of world-reality which challenges the political determinism to which many in the church are prey with a more holistic view of world-reality. Garaudy does not substitute economic for political determinism but rather unmasks the pretensions of both politics and economics without what is crucial: general cultural renewal. "Cultural development must precede economic development."

Here is a serious attempt at futurology based on the Christian hope of the resurrection (the doctrine which most astounded Garaudy when his Christian partners in dialogue elucidated it).

Garaudy's work is less utopian than some of the recent Latin American liberation theologies and deals more seriously with economics than do either the theologians of liberation or the majority of liberal democratic reformers.

The chief criterion Garaudy employs throughout the book is the human. "How," he asks, "can we create a truly human society?" The goal of all attempts to overcome alienation must be a society in which human beings can experience full humanity. He rejects all forms of "dualism", in which some govern for others. He sees even representative democracy as a form of "alienation of power", in which a generally

(Cont'd. on p. 27, col. 1)

(Thomas)

human life; and within this context are also brought into meaningful dialogue with each other about the fundamentals of their respective faiths."

He traces the paths by which Hindu, Buddhist, and Muslim theologians and the leading theoretician of the African renaissance have reinterpreted the central concepts of their faiths under the impacts of modernization, secularization, and pluralism (each makes a beautiful chapter which could stand alone) and then applies the same analysis to the developments within Marxism since Stalin. Does it work? This reviewer thinks it does. Thomas convincingly demonstrates how much the patterns to be seen within any one of these communities resemble those within the others.

And then he says-- in essence-- "what's sauce for the goose is sauce for the gander" and applies the same analysis to what has been going on in Christianity.

The result is a radical relativization of all religions and ideologies and a new appreciation of the power of creativity to be found at this time in history in each of them. This power he identifies as the power of God's grace in Jesus Christ: people are "released" from the absolute claims of religions and quasi-religions as they are caught up in the New Humanity revealed in the resurrection.

Thomas interprets the cross and the resurrection as the "end" of history within history and "as the inauguration of a movement of renewal of creation with its promise of consummation, in which all things will be summed up in Him... It brings the Ultimate Future into the midst of history..." Since all stand immediately before the Risen Christ, all stand alongside one another.

* May be ordered through So. Asia Office, UCBWM. $2.00 postpaid.

Garaudy)
pathetic population elects, once
n four years, people who will
xercise their rights of government
or them. Garaudy's goal is a society
haracterized by "self-management".

Some will say that such a society
s only possible in a small Greek
olis or a New England town meeting
f the pure type (of which few remain).
araudy retorts that the problem of
cale is no longer insoluble, since
odern technology has given us the
omputer, which, instead of being
sed to alienate power, could become
he means for developing a truly
ybernetic model of society.

Ecologically-minded people will
ejoice to find that Garaudy chal-
enges both growth for its own
ake and consumerism ("the new form
f exploitation by which the owners
f the means of production manipulate
eople to want things they don't
eed").

Those interested in educational
heory will find Garaudy's proposals
hallenging. Here is something of
llich's "deschooling society",
omething of Freire's conscientiza-
ion, something of the Chinese cul-
ural revolution, and a delight-
ully refreshing treatment of
aesthetics" as a central subject
or education, related to futurology
nd self-management.

All UCBWM missionaries serving
formal educational institutions
well as adult basic education
nd community organization programs
ill profit from the rigorous cri-
que Garaudy offers of traditional
ducational goals and the vision he
s of what education must be in
he global world of the late 20th
entury.

Garaudy calls for a "majori-
tarian revolution" which need not,
especially in the developed countries,
involve violence, and a model of
the future society much less politi-
cal and much more decentralized
than any I have heretofore encoun-
tered. At every point he is care-
ful to stipulate that the means used
in the attainment of such a society
must be consistent with the ends
sought.

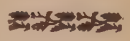
I close with a quote. Garaudy
calls for a faith which is not the
opiate of the masses, but their
leaven: "The revolutionary militant
must be aware of the role that faith
plays at the very heart of his action.
Atheism is not the necessary basis
of revolutionary action."

Whether you read this book as
a document from the chronicle of
the history of ideas and movements
or as a source of new vision, you
will not be bored. It is not a
systematic political or theological
work, but the testimony of a man
in via who has rediscovered, through
Christ, the courage to dream.

(Bergquist/Manickam, from p. 24)

Finally, if the authors of this
book have correctly assessed the
situation, then any present growth
in third world churches is in danger
of decline (see p. 74) unless new
forms of ministry which involve
the whole people of God are developed.
Let it be whispered forth that Western
churches cannot prescribe those new
forms for the third world.

-- Michael Walker, UCBWM mission-
ary, Theological Academy,
Kalimantan, Indonesia.



Deep the Roots of Hope, by D.
Douglas Schneider, Creative
Design Books, 1697 West
Sherman Blvd., Muskegon, Mich.
49441, $5.95.

Douglas and Karen Schneider
spent nine years in India as
agricultural missionaries under
the UCBWM. They were engaged in
administering a program to help
people improve their diet, health,
literacy, and food production in
order to become self-sufficient
and to gain self-respect. The
Schneiders were concerned with
helping the "whole person" -- the
social and economic aspects of
life as well as the spiritual
development.

Deep the Roots of Hope is an
autobiographical account of the
Schneiders' experiences in India.
The book offers a view of India
most tourists never see. It also
is the story of one family's
attempt to do something to help
others and the changes that took
place in themselves as a conse-
quence of becoming involved.

Life Income Gift Program Affirmed

The UCBWM By-Laws were amended
t Lancaster to authorize five ways
n which friends of the Board may
rovide financial support for future
oard work even as they assure them-
elves of steady income during re-
irement years and gain substantial
ax advantages now and later.

Rev. Leonard Clough, Assistant
reasurer and Director of Planned
iving, gave vignettes of men,
omen and couples who have solved
some of their own financial prob-
lems by using the Board's Planned
Giving Program. His office may
be contacted, without obligation,
for free information.

"Renegotiate Panama Pact," Corporation Urges Government

The approval of a last-minute
substitute paragraph in the pro-
posed resolution on Panama-U.S.
Relations put the UCBWM squarely
behind the demands of Latin Ameri-
can nations for the recognition
of Panamanian sovereignty over
the Canal Zone.

In place of a paragraph read-
ing, "We urge the President and
the U.S. Government to move as
rapidly as possible in negotiating
a new treaty for the Panama Canal
with the Government of the Repub-
lic of Panama," the Corporation
adopted a paragraph which read,
"We urge the President and the U.S.
Government immediately to recog-
nize the sovereign rights of the
Republic of Panama over all Pana-
manian territory, including the
present Canal Zone, and according-
ly call on the U.S. administration
and Congress to support a serious
negotiation of new relationships
between our two countries based
on this principle."

Gifts Received In Memory Of

Mrs. Barton
Mr. and Mrs. Larry S. Skurnik

Alice Cary
Miss Margaret R. Blemker
Miss Ruhama Yeranian

Dr. Gladwyn Childs
Miss Ruth Griffin
Mr. and Mrs. Paul E. Mason
Miss Mary W. Hurlbut
Ms. Helen W. Gifford
Ms. Marjorie Millar
Dr. and Mrs. W. E. Strangway
Mr. and Mrs. Fred W. Bothman
Mrs. E. Marie Crosby
Mr. and Mrs. Duane V. Waln
Ms. Edith M. Clark
Dr. and Mrs. Dayton Clark

Mr. Ralph Cordts
Mrs. Ralph Cordts

Michael Foley
Mr. and Mrs. Graham G. Alvord

Mr. E. Hartman
Mr. Ed James
Mr. and Mrs. Stanley Stimpenhaus

Mr. Karl Hohmann
Rev. and Mrs. M. P. Davis

Miss Jeanette Honiss
Congregational Church, Berlin, Conn.

Mrs. A. Howells
Mrs. Margaret G. Alvord
Mr. and Mrs. Graham G. Alvord

Mrs. H. V. Johnston
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Mr. Albert F. Clark
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Mr. and Mrs. Harold W. Kress
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Mr. and Mrs. James M. Utterback
Eight O'Clock Wheel, Centre Cong'l Church, Lynnfield, Mass.
Mrs. Arthur A. Barton and Family
Robert L. Card, DDS
Fred Lingel Family
Mr. Frank H. Evans
Mr. and Mrs. Roy K. Bjorkman
Mr. and Mrs. William C. Hill
Mr. and Mrs. Rolf H. Owens
Rev. Alden C. Hebard
Barry and Karen Nystedt
Mrs. Alexander Walker
Mr. and Mrs. John F. Leonard
Centre Cong'l Church, Lynnfield, Mass.
Mrs. Robert W. Mudge
Mr. and Mrs. Lauchlin J. MacKenzie
Mr. and Mrs. Rupert B. Daniels
Mrs. George M. Clark
Mr. and Mrs. Sherwood A. Barrow
Mrs. Eli Manchester
Mr. and Mrs. A. V. Anderson
Mrs. Mary Sue Carson
Miss Marjorie Steeves
Mrs. Maryellen Lentine
Dr. Arno P. Bommer Family
Mrs. Frank A. Weck
Mr. and Mrs. Melvin R. Orr
Mr. and Mrs. Clarence J. Wendel
Mr. and Mrs. George Beesley
Mr. and Mrs. Orville W. Spicer
Mr. and Mrs. Charles T. Thompson
Mr. and Mrs. Leonard E. Nystedt
Mr. and Mrs. John H. Orrall
Mr. and Mrs. Charles L. Hayter
Mr. and Mrs. Jack W. Newton

Rev. Herman Koenig
Sister Minnie Gadt

Mr. William Lewis
Mr. and Mrs. Graham G. Alvord

Ethel Lovatt
Constance Buell

Mrs. Anna McCord
First Immanuel UCC, Alliance, Ohio

Rev. Ernest E. Morrill
Mr. Arthur E. Morrill
Mr. and Mrs. Arnold W. Peterson
Dr. and Mrs. Harold F. Morrill
Mr. and Mrs. John D. Larson
Mr. Warren F. Kimball
Mr. Robert W. Morrill
Mr. and Mrs. Matthew Feith
Mrs. Agnes F. Baldwin
Ms. Mary M. Winslow
Mr. and Mrs. Cecil G. Dawson
Ms. Jessie V. O'Brien
Ms. Helen M. Tascher
Ms. Esther J. Brinkmann
Mr. and Mrs. Alfred S. Rosenfelder
Mrs. Agnes M. Erickson
Mrs. Ernest E. Morrill
Mr. and Mrs. Frank A. Rudnick
Ms. Helen M. Smith
Mr. and Mrs. Douglas W. Morrill
Mrs. Howard P. Moser
Mr. and Mrs. William B. Neal
Ms. Marjorie A. Pierce
Mr. James W. Morrill (various friends)
Mr. and Mrs. Robert A. Whaley
Mr. and Mrs. Glenn Yenni
Western Savings and Loan Assoc., Chicago, Ill.
Mr. and Mrs. Hank Whittington
Mrs. Olive S. Genz
Mr. and Mrs. Harold Spruth

Mrs. Mary Nute
Mr. Thomas D. Goodrich

Dr. Kenneth Nye
Women's Fellowship, Second Cong'l Church, Greenwich, Conn.

Rev. Jack R. Palangio
Connecticut Conference of the United Church of Christ

Warren W. Pickett
Mr. Charles C. Stewart

Miss Freda Rock
Immanuel UCC, E. St. Louis, Ill.
Miss Carey D. Rock

Mr. Ed Sieck
Rev. and Mrs. M. P. David

Mrs. Billie Smith
Mr. and Mrs. John F. McGarvey

Mrs. Harold Steele (Frances)
First (Park) Cong'l Church, Grand Rapids, Mich.

Mr. Ray Thompson
Peace UCC, Greensboro, N.C.

Mrs. Adelaide H. Truesdell
Mr. and Mrs. Marvin J. Franklin

Mrs. Twaddle
Mr. and Mrs. Larry S. Skurnik

Mrs. Carrie M. Wynn
Rev. Bert E. Wynn

Chronicle

NEW APPOINTMENTS

HAITI

Thomas and Tina Burgett-Leutner have been appointed as associates for three years while Tom serves as pastor of the United Methodist Church of Haiti and Tina works as a teacher and in community development in Port-au-Prince.

INDIA

Lee and Lucille Christoffersen are volunteering their services for four months while they visit Board work, concentrating their time in Vadala working part-time in the office of the community development project.

TAIWAN

Charles and Juanita Chakerian have been appointed as volunteers for a year while he teaches at Tunghai University in Taichung and Tainan Theological Seminary.

TURKEY

Donald and Roxanne Berry have been appointed as associates for the duration of their term teaching math at Tarsus American School. Don and Roxy have been at Tarsus since 1973, and they will finish their term in August.

Margaret Lane has been appointed as a volunteer for nine months while she serves as a librarian at the American Academy for Girls in Uskudar. She was at the Uskudar School from 1963-1967 working as a librarian.

New contract teachers are Irwin and Mary Glass at Tarsus for a three year term, while Irwin teaches chemistry and Mary works in the office; and Douglas Wallace who is the new librarian at Uskudar.

REAPPOINTMENTS

Tony and Aiko Carter and Carl Schweitzer have returned to Japan for five year terms; Margaret Garner for a three year term.

Art and Doris Von Gruenigen have returned to Mexico for a three year term.

Gene and Natalie Johnson have been reappointed for a third five year term in Rhodesia.

Bob and Betty Avery and Wally and Ruth Robeson have returned to Turkey; the Averys for five years, and the Robesons for three.

REASSIGNMENTS

Following their retirement, Alexander and Fern Grant will serve as associates for two years at the Shan Institute in Taiwan, where the church trains leadership among mountain people.

John and Delphine Howe have been reassigned to the Gaziantep Hospital in Turkey where John will serve as Business Manager. The Howes previously served in Ghana and Mexico.

Ray and Rhea Whitehead are serving as associates in Toronto, Canada where Ray is Director of a China program sponsored by the United Church of Canada and the Presbyterian Church of Canada. This service follows 15 years as Asia Consultants of the NCC/USA in Hong Kong.

Ruth Schimpf has completed a teaching contract with the Yodogawa Shinrinkan in Osaka, and is now teaching English at Palmore Institute in Kobe.

FURLOUGHS

Herbert and Dorothy Beecken (Japan) in March for six months; Yoshio and Yoko Maruyama (Philippines) in June for 15 months while Yoshio obtains a master's degree in social work; Ronald and Edith Seaton (India) in December for three months; Paul and Jean Walther (Philippines) in April for three months.

MARRIAGE

Donald Seekins and Reiko Igawa were married in Kyoto, Japan on March 28, 1975.

COMPLETION OF TERMS

Sara Louise Bennett has completed her three month volunteer term while she served as a nurse's aide in the Evangelical Presbyterian Church Hospital in Adidome, Ghana.

John and Barbara Wilson have completed their six week volunteer term in India. John was a surgical consultant to the Christian Medical Fellowship in Oddanchattram. They previously served in India from 1965-1967.

In Japan the following English teachers have completed their terms: Lynn Craddock after four years, Trudi Stroup after two years, Alicia Thompson after a year, Frances Van Tress after two years, and Heidi Nace after two years.

Neil and Mary Potter have completed their year-long volunteer term at Tunghai University in Taiwan.

Ben and Carolyn Whitehill completed 16 years of service in Hong Kong in July. Ben is now serving on the medical staff of the U.S. Penitentiary at Leavenworth, Kansas.

Dick and Elaine Yencer have completed six years of service in Tomahon, Indonesia where Dick worked in agricultural development and leadership training.

Daniel Kasten has completed his two year term teaching English at Tarsus American School; Willy Verhoeven and Mathilda Wolff have returned to the Netherlands after their service as nurses at the Gaziantep Hospital, and Isabel Rudolph, who has been at the Gaziantep Hospital since 1972, is now in Massachusetts.

DEATHS

Sarah M. Field Buchanan, a former missionary in Japan (1917-1950), died October 25, 1975, in Claremont, California, at the age of 90.

Mrs. Buchanan taught home economics and was head of the department at Kobe College. During World War II she worked in Utah and California helping in relocation work, and she was in charge of a hostel. She returned to Kobe College in 1946 and continued there until her retirement in 1950. She received an Alumni Merit Award from Iowa State University in 1950 for her service in Japan.

There are no survivors.

Philip Drew Dutton, a former missionary in China (1919-1941, 1948-1949) and the Philippines (1950-1952), died on October 11, 1975, in Frankfort, Michigan, at the age of 84.

Mr. Dutton received a B.A. and B.D. from Oberlin. In China he did evangelistic work in Taikushien until 1941. During World War II he served a church in Benzonia, Michigan until 1948 when he returned to China and worked on the staff of Union Theological College in Foochow. In 1950 Mr. Dutton transferred to Silliman University in the Philippines where he was on the staff of the College of Theology. He served as minister of the First Congregational Church in Jefferson,

Ohio, until his retirement in 1958.

Mr. Dutton is survived by his wife, Helen (6912 Walker St., Benzonia, Mich. 49616); and two sons, Col. Thomas C. Dutton (17 Whitewell Ave., Newport, R.I. 02840), and Capt. Frank W. Dutton (6057 Baileya Ave., Twentynine Palms, Calif. 92277).

Mary Christie Rogers Nute, a former missionary in Turkey (1908-1962) died September 28, 1975, in Claremont, California, at the age of 94.

Mrs. Nute was born in Turkey and educated at the American College for Girls in Turkey, in Athens, at Bryn Mawr, and Hartford Seminary. She married the Rev. D. Miner Rogers in 1908 and they sailed for Turkey, where he was killed in the Adana massacre in 1909. In 1915 she married William L. Nute. Mrs. Nute served as a teacher at Tarsus and Adana Girls' School, a clinic receptionist and assistant at Talas and Gaziantep. She did relief work and was interested in religious education. The Nutes retired in 1960.

Surviving are her husband, Dr. William L. Nute, Sr. (525 W. 6th St., Claremont, Calif. 91711); three sons, Dr. Daniel M. Rogers (2905 Shasta Rd., Berkeley, Calif. 94708), Dr. William L. Nute, Jr. (501 W. 123rd St., #19-G, New York, N.Y. 10027), Cyril H. Nute (Research Computing and Technology, D-471, AP-9, Abbott Laboratories, North Chicago, Ill. 60064); and a daughter, Mrs. Lloyd C. Craighill (4533 S. 38th St., St. Petersburg, Fla. 33711).

Walter Swank, a former volunteer to Mexico, died November 16, 1975 in Dayton, Ohio, at the age of 68.

Mr. Swank spent portions of three winters in 1972, 1973, and 1974 assisting in the English-speaking congregation in Mazatlan. He was pastor of the Calvary UCC in Turtle Creek, Pennsylvania, until his retirement in 1972. Previously Mr. Swank served churches in Chicago, Hillsboro, New Hampshire, Everett, Pennsylvania, and Maine.

Mr. Swank recently married Lela Wasser, a former missionary in India (1950-1968). She can be reached c/o Trinity Retirement Home, 3218 Indian Ripple Road, Dayton, Ohio 45440. Mr. Swank also has a son, Walter Swank, Jr., and a daughter, Shirley Swank Chapman.

Overseas Opportunities

RHODESIA

A DOCTOR (surgeon/internist) to work with another physician at the 145-bed hospital in Mt. Silinda. Term of 3-5 years or more.

GHANA

A DOCTOR, preferably a surgeon/internist to serve at the Evangelical Presbyterian Church Hospital in Adidome. Term negotiable, but preferably 3-5 years or more.

INDIA

A HOSPITAL ADMINISTRATOR in charge of total operations of the Jackman Memorial Hospital in Bilaspur. Three year or more term.

PHILIPPINES

A DOCTOR, preferably a female in general practice/obstetrics, pediatrics is needed in Marawi City to staff clinic and assist in development of public health/family planning education program. Term of 3-5 years.

SRI LANKA

Two TEACHERS of English (women) at Uduvil School for Girls. Classwork could be at either the elementary or secondary level, and TESL training is preferred. Term of service negotiable, but at least 3 years preferred.

TURKEY

A DOCTOR, preferably internist, for a 49-bed hospital in growing city of Gaziantep. Three to five year term.

A NURSE with R.N. degree to give clinical practical instruction and carry some administrative responsibility at Gaziantep.

A RESEARCH EDITOR AND WRITER to work with the Redhouse Press in Istanbul for no less than 5 years. Skill in writing and interpreting, inter-human relations and background on Turkey and Islam with knowledge of or ability to learn Turkish is necessary.

TEACHERS at the secondary level to sign school contracts preferably for 3 years. Singles or couples for core staff and with administrative potential are needed for periods of 5 or more years.

Positions available in junior and senior high math, general science, junior and senior high English, chemistry, art, and French.

Required for Turkish Government Accreditation: College degree with major in teaching field and secondary teaching certificate. No teaching permitted after 65th birthday.

JAPAN

TEACHER of Oral English (T.E.S.L. for a 3-year term at Kobe College. B.A. necessary, certification and experience preferred.

School contracts for TEACHERS of English as a Second Language are available in Christian secondary schools and junior colleges. All contracts, generally for 3 years, are offered by the schools and provide a modest salary for a single person. Contracts begin in April or September.

ZAMBIA

TEACHERS of English, French, religous education, history/geography, woodwork/mechanical drawing, and agricultural science for three-year contracts. Caution: the process of securing a position, a contract and obtaining government approval and work permit takes at least 9 months.

FOR FURTHER INFORMATION CONTACT:

Overseas Personnel Office
UCBWM - 16th floor
475 Riverside Drive
New York, New York 10027

(212) 870-2711

A Christian artist in Kenya, one of the persons featured in the 12-page November A.D. Report on World Evangelism. See p. 6 about how to order reprints.

WHAT IS AN ANNUAL MEETING ?

IT'S A TIME TO HEAR MISSION LEADERS

AND TO AWARD COMMENDATIONS

TO DEBATE HARD ISSUES

AND TO MAKE NEW FRIENDS FROM OVERSEAS

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FOR CONFERENCE STAFFPERSONS TO HEAR LATIN AMERICANS EXPRESS THEIR POINTS OF VIEW

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Photos: D. Tillyer, A. Krass

WHOLE EARTH NEWSLETTER

Editor: Alfred C. Krass
Assistant Editor: Judith Go
Art Director: Patricia Lovink

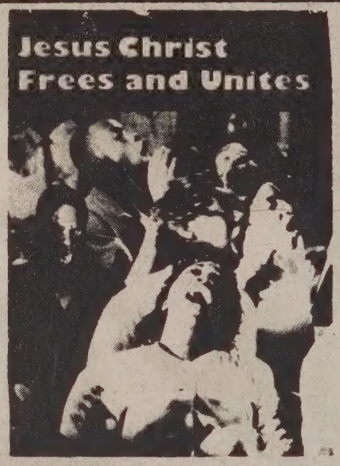
WORLD YOUTH VISITOR

Bonnie McManus, of Council Bluffs, Iowa, was one of the 7 World Youth Visitors between the ages of 18-30 who were enabled by the UCBWM Personnel Office to go overseas last summer. She went to India.

She writes, "My first month, in Vellore, I had the opportunity to go with a community health team. The month of August, in Raipur, I helped make a study of the needs of people in a colony for those with arrested leprosy. I felt good working on this project and even better when I saw how much it meant to the people to have someone really accept them.

"I feel very good about what the UCBWM is doing in India. An honest effort is being made to help the people help themselves. I hope my efforts in India helped a little."

Those interested in being World Youth Visitors this summer should write Ms. Susan Bishop, UCBWM Personnel Office, 475 Riverside Dr., New York, N.Y. 10027.



Remaining copies of the preparatory booklet for the Nairobi Assembly, with 12 Bible Studies, are available at a 67% discount, for 50¢ each plus postage. Write: Evangelism Office, UCBWM.

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